1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

Hunza, they are using the services of Mullas in order to give a religious sanction to their predatory excursions. I have said that the Dards were generally Shiahs—perhaps I ought not to include the Shiah Hunzas among Dards as they speak a non-Aryan language unlike any other that I know*—and as a rule the Shiahs are preyed upon by Sunnis. Shiah children are kidnapped by Sunnis as an act both religious and profitable. Shiahs have to go through the markets of Bokhara denying their religion, for which deception, by the way, they have the sanction of their own priests.† Can we, therefore, wonder that the Mulái Hunzas make the best of both worlds by preferring to kidnap Sunnis to their own co-religionists? A very curious fact is the attachment of Shiahs to their distant priesthood. We know how the Indian Shiahs look to Persia; how all expect the advent of their Messiah, the Imám Mahdi; how the appointment of Kazis (civil functionaries) is made through the Mujtehid [a kind of high priest] and is ratified by the ruling power, rather than emanate direct from the secular authorities, as is the case with Sunnis. The well-known Sayad residing at Bombay, Agha Khan, has adherents even in Dardistan, and any command that may reach them from him [generally a demand for money] is obeyed implicitly. Indeed, throughout India and Central Asia there are men, some of whom lead an apparently obscure life, whose importance for good or evil should not be underrated by the authorities. [See my "Hunza and Nagyr Handbook, 1893."]

What we know about the religion of the Siah-Posh

them and solicitous about the reputation that their country had no shrine, killed him in order to have some place for pilgrimage. Similar stories are, however, also told about shrines in Afghanistan. My Sazini speaks of shrines in Nagyr, Chilâs and Yasin, and says that in Sunni Chilâs there are many Mullahs belonging to all the castes—two of the most eminent being Kramins of Shatiál, about 8 miles from Sazin. About Castes, *vide* page 62.

* I refer to the Khajuná, or Burishki, a language also spoken in Nagyr and a part of Yasin, whose inhabitants are Dards.

† I refer to the practice of "Taqqiah." In the interior of Kabul Hazara, on the contrary, I have been told that Pathan Sunni merchants have to pretend to be Shiahs, in order to escape being murdered.

539 776 173 soul. They agreed to lend a helping hand to Shamsher and to raise the subjects secretly against their merciless chief. On finding that the majority of the people had joined him, Shamsher fixed a date for accomplishing the deed by burning a large fire late at night round the fort of Shri Badat. A few days before the appointed day, he sent down Sakina to her father with instructions to keep the secret, while he himself went down to Danyore village to make his preparations. At about 3 A.M. on the night appointed for the purpose, all the people turned out of their homes with torches in their hands and a quantity of wood. Shri Badat's fort was situated about 200 yards east of the present Gilgit polo-ground on the site of the houses of the Bairai family. The people were still some way from the fort when Shri Badat's spirit began to feel uneasy. He therefore asked his daughter to go out and see what was the cause of his restlessness. This undutiful and faithless woman, who had a perfect knowledge of the conspiracy, went out and returned after some delay, in order to let the people come closer, and said that there was nothing to be feared outside the fort. But Shri Badat's increasing uneasiness brought him out of his room. He found himself in a very awkward position, having by this time been surrounded by the enemy, who had succeeded in planting large fires round the fort. In this predicament he had no time to consider the necessity of punishing his wicked daughter, but at once jumped up in the air and took wing towards Chotur Khan, a snowy tract in the Ishkoman Valley. He is said to have rested at Yashpur (a deserted village near about 12 miles west of Gilgit) Hinzil, where he requested somebody to bring him a cup of cold water. The village had a plentiful produce of grapes, and the inhabitants used to make wine from them. The man therefore brought out a cup of wine to Shri Badat, who refused, saying angrily that, seeing that he had come there after having escaped from a fire which had done great injury to his soul, it was improper for he man to give him wine instead of cold water, which was what he had asked for. But none would bring him water, and, being thus dissatisfied with the treatment of the villagers, he cursed the place, saying that it would be totally ruined and laid waste, so as to produce no grapes again. It happened in the following year that the glacier which afforded a supply of water for the village melted away, thus effectually destroying the village cultivation forever. From Yashpur Shri Badat went to Chotur Khan and hid himself there under a big glacier, where he is still said to have his abode. The people have a firm belief that he[1] 796 will re-appear at Gilgit to renew his rule over them with redoubled fury. Being afraid of his regaining the kingdom, the people are in the habit of burning big fires in their homes throughout the night of the anniversary in November on which Shri Badat was driven from Gilgit, in order to keep away his ghost if it return. On this night no one ventures to sleep, but to while away the time they are in the habit of dancing and singing round the big fires. This ceremony is called "Talino." There 578 is, however, a family of Kulchins (the kitchen servants of Shri Badat) who do not take part in the performance of the ceremony; for they are still loyal and faithful to their master, and are still desirous of his returning to his own. This is the only family now residing at Gilgit who are well-wishers of Shri Badat. It is curious that they should have escaped injury at the hands of the opposite party.

1 [i.e, Shri Badat. See CAT. 116 pp. 114-113---ANALYST]

121 Biddulph G-3 (1873-1878) 1880 ~~AV1 Afghanistan AV1~~
4
AV3 Dard AV3
Burusho AV7

Considerable rivalry exists between Shins and Yeshkuns even in villages where they have lived side by side for generations. D 578 B 578

Living among them, in varying numbers, are Syuds, Krammins, Doms, Shotos, and Goojurs. All of these occupy an inferior position except the Syuds, who relate that they first settled in the country in the time of Tamerlane. They are treated with the highest respect, and receive in marriage daughters from the ruling families, but without reciprocity, for a Syud's daughter is given only to a Syud. There are none in Hunza, but elsewhere they are scattered through the country in small numbers. There is seldom more than one Syud's house in each village. D 564 B 564

The Krammins, who are millers and potters, are most numerous in Darel, and do not exist in Hunza or Nager. They do not intermarry with any other caste. Their name is probably derived from the Persian *kamin*, "mean," though Mr. Shaw, in his paper on "Stray Aryans in Thibet," suggests that the name is derived from *krum*, "work."

The Doms, who are musicians, blacksmiths, and leather-workers, are most numerous in Yassin, Nager, and Chilas, in which latter place they form a sixth of the population.

In Nager there is a caste called Shoto, which exists nowhere else; they work in leather, and rank below the Doms, who take daughters from them without giving in return.

Like the low caste of men of India, the men belonging to these inferior castes are of very dark complexion, coarse features, and inferior physique. Mr. Drew regards them as akin to the low castes of the Punjab, and accounts for their presence in these countries by suggesting that they are remnants of a pre-Aryan aboriginal race, who represent the earliest inhabitants of these valleys. I am more inclined to think that, like the Shins, they have come from the south to settle in these valleys. It is possible that they accompanied the Shins, or they may have followed them, gradually spreading under the protection of the Shin rule. Their status is only consistent with the existence of the Hindoo religion, which I believe to have been introduced by the Shins, and it is worthy of notice that they are not found in the upper part of the Chitral Valley. D 142 174 B 142 174

In Gilgit itself there are a great number of Cashmeris, or, as they are called, Kashiroos, whose forefathers settled in the place in the time of Ahmed Shah Abdali, about 1760 A.D. They now form the largest section of the population, and the shrewdness which forms so distinctive a part of the D 162

~~12~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 AV3 Dard AV3

563 will no doubt before long be eliminated. Greatly as they dislike the Afghans, their hostility seldom rises to active opposition, their usual attitude being one of passive resistance. The Afghan, on his part, penetrates fearlessly into the Kohistan for purposes of trade, disregarding black looks and cold welcome so long as he can discern a profit to be made. Many of the villages have Pushtoo as well as local names.
241 The Torwal country is rich and fertile, yielding below Chodgram two crops of great abundance yearly. This would show that the elevation of Chodgram is about 7,000 feet. The
233 people own enormous flocks of sheep, goats, and cattle, yielding great quantities of butter, much of which finds its way into the Peshawur market by the hands of Afghan traders. Iron also is found in Torwal.

779 The Torwalik have been too long converted to Islam and exposed to the preaching of Swat Moollahs to have retained
535 any customs connected with other religions. Like most of the other Dard tribes, they have retained their national dances.

162 Bushkar is the name given to the community which
361 inhabit the upper part of the Punjkorah Valley, whence they have overflowed into the upper part of the Swat Valley,
101 and occupied the three large villages of Otrote, Ushoo, and Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls. Their principal villages are Tull and Kalkot in the Punjkorah
511 Valley, containing respectively 1,500 families. They are the most degraded of all the Dard tribes, and, in spite of a fertile soil and abundant flocks and herds, live in great squalor.
● 577 Amongst themselves they are exceedingly quarrelsome, and are adepts in the use of the sling, by means of which they hurl
651 stones with great force and precision. Exposed as they are to raids from every side, they seem unable to offer any resistance; and, notwithstanding a payment of yearly tribute, they are subjected to frequent attacks for the sake of wringing additional payments from them. The three villages in the Swat Valley pay tribute to Yassin, and the three northernmost villages in the Punjkorah Valley pay a double tribute to Yassin and Chitral. Birkot, Biar, and Rashkot pay a double tribute to Chitral and Dir, and the five Bushkar villages below Rashkot pay tribute solely to Dir. Rashkot is better
563 known under its Pushtoo name of Patrak. There is also
197 a large Goojur population, which pays tribute to Dir. In recent years a considerable migration of Kho has taken place

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4 AV3 Dard AV3
Burushe AV7

This festival is celebrated in Yassin, Ponyal, Gilgit, Hunza, Nager, Astor, and Gor. In Hunza and Nager the bonfire portion is called *Tùm shelling*, "tree-scattering," and in Astor, *Lomi*. It is said to commemorate the death of a ruler who once tyrannised over Gilgit; but there seems good reason for supposing that it is a relic of fire-worship. In Chitral the festival is celebrated under the name of *Dushti*, without the bonfires, as also in Chilas and Darel, where it is called *Daiko*. In the villages of the tract of valley between Ponyal and Ghizr, where the population is almost entirely Shin, no language but Shina is allowed to be spoken on the day of the Nôs festival, and a sort of demonstration is made against the neighbouring Kho and Woorshik communities. Each family makes a bonfire of cedar wood on its own land, and a cry is raised, "To-day let all our enemes in the upper country remain above, and those in the lower country remain below. Let those who wear the 'kori' (the leather boots worn by the Kho people) perish, and let all who wear the 'towti' (the leather leg-wrappings worn by the Shins) increase and prosper." Any man who speaks Khowar or Woorshiki in the village on that day is beaten and ill-treated.

D 241 B 241 D 241 578

The next festival is the *Bazono*, which celebrates the beginning of spring and the appearance of the first green shoots of corn. On the occasion of this festival the people assemble on the Shawaran, and a lean miserable sheep is brought. It must not be a good one. The Tarangfah sacrifices it, and the blood is sprinkled on everybody's polo stick. The Tarangfah on horseback trundles the head along the ground for a short distance with his stick. Doms then tie a rope to the horns and drag the head along the whole length of the ground, taking the carcase as their perquisite. Polo and dancing conclude the day. In Hunza and Nager the ceremony of the sheep sacrifice is performed at the same time as the *Thumer Bopow* mentioned further on.

D 241 B [241]

Bazono literally means "leanness," referring to the miserable state of the cattle at the end of the winter. This festival is peculiar to Gilgit.

After the Bazono was a festival called Aiboi, which took place during the first week in March, but which is now no longer observed. This appears also to have been confined to Gilgit.

The evening before the festival a peculiar kind of plum-cake, called Jutchbut, was baked and eaten in every house. The gates of the fort were closed, and all probable absentees,

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

here the Puniāl Raja has a guard of six men, who, on signs of an enemy approaching, would light a signal fire; for this reason no cooking of food is allowed there, so the look-out party take a few days' provisions ready cooked, to last until their relief. To hold the position would require one or two hundred men. There are two roads past it, one of them only can be traversed by horses. At three other places is a guard kept. One on the left bank of the Gilgit River, a little lower down than Gākūj; one is on the left bank of the Ishkoman River (which falls in from the north above Gākūj) and one on its right bank, near, I think, its junction with the main stream; while in summer a guard is pushed nearly a day's march up the Ishkoman Valley. The object is to reach the best look-out place at each particular time of the year, and this must vary as the rivers become fordable or impassable. The Yāsīnīs have a guard at a place called Shedodas, on the left bank, opposite to Hūpar.

It was in November, 1870, that I went through Puniāl. The ruler is Raja Isā Bāgdur (a name sometimes corrupted by strangers to Bahādur). We were together for several days; we travelled in company, and nearly every day I joined him in a game of polo; with such intercourse we naturally became well acquainted. He is a man who has long been at enmity with the Yāsīn family, and now entertains the most lively hatred of them; in the various tides of invasion he has had to flee from his territory and take shelter now in Gilgit, now in Chilās, and now in Kashmir. On the re-conquest of Gilgit by the Maharaja (which will be related in another chapter) he was replaced in his own country, which ever since he has held in faithful dependence on the Maharajā's Government, often under difficult circumstances. Though an old man he is strong and active; he is a capital, even a renowned, rider. In character he is both brave and politic, at the same time cautious and enterprising. He is much feared by his enemies and liked by his people; these obey him implicitly; it is their custom, on meeting him, to go up and kiss his hand; this, I believe, to be the general old custom in Dārdistān, or at all events in that part of it where the government is monarchical.